

**SEVEN**

**RADIO TALKS**

**ON**

**THEOSOPHY**

**SIXTEENTH SERIES**

*As Presented By*

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## MAN'S BODIES

(The 7th in a series of 11 talks)

The idea that man has more than one body, a whole series of them in fact, may come as a surprise, perhaps even as something of a shock, to many people. Yet it is not a novelty but the most ancient of teaching. It is to be found in many Eastern scriptures, in all esoteric writings dealing with the constitution of man, and even in Corinthians I, XV:44 when the apostle Paul refers to a natural or animal body, and a spiritual body. He could perhaps go no further than that in addressing people of a city noted mainly for trade and commercialism, recently converted to Christianity, and not at all ready for the deep truths of esotericism well known to Paul, a great initiate.

We may, however, carry on from there and reveal the full truth that our "natural" body embraces not only our familiar material flesh and blood, but also the astral, or emotional, and the mental body about which I have spoken a little in previous talks. The "spiritual" body comprises a form also made of mental matter but of very much finer texture than the one just mentioned. We refer to the latter as the lower mental, or concrete mental, and to the other as the higher mental, or abstract mental, to distinguish them from each other.

Besides these there is a higher and very glorious principle that will be a body some day in the far distant future and which we refer to as a body for convenience, but which, in all but the most advanced of the race, is little more than a germinal or embryonic affair. It is termed the Buddhic or Intuition body, and is sometimes spoken of as the vehicle of the Christ consciousness because, when developed to its fullest extent, the person has reached that level in spiritual evolution which Jesus foreshadowed as a possibility for every perfected man. "The works that I do shall he do also; and greater than these shall he do", he declares in John XIV.

There is still a higher principle which perhaps is a misnomer to call a body, since at that level all separation is recognized as an illusion; yet the ultimate divine spark in man which in the East is named the Atma, still retains a certain sense of individuality though knowing itself to be one with all else. It is pure will, omnipotent so far as its own

affairs are concerned and always working in harmony with the greater will, of which it knows itself to be a part.

Coming back to our own familiar physical body which most people regard as being composed of solids, liquids and gases, occultism has a further surprise in store. There is something else -- not quite physical as the word is commonly understood, and yet not superphysical in the sense of being out of the material world as, for instance, our emotional body is. It is not a body in itself, but is part of our physical equipment and is composed of physical matter. It is called the etheric double and is a link between our fleshly self and our emotional and mental self.

The etheric double, like all the higher principles I have mentioned, performs very important functions. It conveys all impacts from the mental and emotional levels to the brain or nervous system. Without it we could feel no pain, nor, in fact, any other physical sensation. The brain registers sensation. It is an instrument used by thought, but it does not itself originate either thought or feeling.

The reason one feels no pain when under an anaesthetic is that the anaesthetic drives out a large part of the etheric double and there is not enough of the latter left in contact with the physical body to convey pain or any other sensation via the astral and mental bodies to the true consciousness, the Ego, which is behind, or within, or atop of both. It is difficult to find a satisfactory preposition to describe the Ego's relationship to his lower vehicles because, on the higher planes, there are fourth and fifth dimensions which are indescribable in language and which would make no sense to a non-clairvoyant if any attempt were made to picture them. I mentioned the fourth dimension in my last talk. I will say a little about the fifth dimension later in this one.

Under a local anaesthetic only that part of the etheric double which is adjacent to and interpenetrates the anaesthetized nerves is driven out. And here I should perhaps explain that the etheric double and the other bodies are contained within the physical, duplicating every atom of it, and, to a clairvoyant, looking like a glamorized replica of it. But they also extend outside of it in the form of an aura which has often been observed and written about, even by people without the slightest idea of its meaning. The etheric



has very little aura, only about a quarter of an inch, but it is the most easily observed of all. It is violet-gray in color, and, if it leaves the body altogether, death ensues. So long as even a little of it remains attached to the dense physical body, there is a possibility of revivification, even though life seems to have departed.

The astral body extends much further, perhaps a foot and a half or more, although this varies greatly with different people. The lower mental body has a still greater aura, and the higher mental, often termed the causal, the greatest of all as it is the seat of the soul. These bodies do not interfere with each other in the slightest. They are not conscious of each other, so to say, being on different levels or planes of existence, any more than we are conscious of broadcasts on a different wave-length than the one to which our radio may for the moment be tuned. It expresses the situation very well to say that these bodies function on separate wave-lengths.

The etheric double and the astral and mental bodies are really the seat of the so-called subconscious mind, a term used by scientists but regarded by the occultist as very unscientific because it takes in too much territory. All those phobias and complexes born of frustration and shocks in early life which send people to the psychiatrist, are buried in one or the other of these higher principles, usually the etheric or the astral. Feelings of all sorts, desires high or low, cravings, appetites, passions, all originate in the astral body, though almost instantaneously registering themselves in the brain or nervous system. We do not think with the brain but through it, a hard thing to grasp when first it is heard, but true nonetheless. We do not feel with the nerves but through them. The physical body is a mere temporary instrument; and, when we slough it off at death, a new habitation will be awaiting us in the shape of our own astral vehicle, or body.

At that it will not be altogether new to us. We occupy it whenever we sleep, and on occasion we do more than just drowse in it during that sleep. We may on rare occasions go through interesting experiences in the astral world. On still rarer occasions, as I explained last week, we may even bring back the memory of these experiences in the shape of an unusually vivid dream. Usually, however, our dreams



are meaningless brain-pictures, of interest only in abnormal cases to the psychiatrist and psychoanalyst.

I said earlier that I would try to convey something regarding the fifth dimension which pertains to the mental world. If the fourth dimension is virtually impossible for our three dimensional brains to comprehend at all, except by some of its effects, the fifth is even more difficult to grasp. All I can tell you is that it is associated with a phenomenon that scientists call empathy. This is a psychological term defined as "mental entering into the feeling or spirit of a person or thing." It gives perfect understanding of the point of view of another and of the motives that govern him.

It also performs a like office as regards things, events, circumstances. One knows WHY they are, WHY they happen. As one of the characteristics of the fourth dimension is permeability of matter, so one of the characteristics of the fifth dimension is permeability of thought. This dimension also makes possible the instantaneous transfer of consciousness to any point in the mental world.

I realize quite well that these descriptions, to one hearing them for the first time, must sound strange to the point of fantasy. They are, however, merely the A B C's of the Ancient Wisdom which has come down to us through thousands of years; its modern form, Theosophy, being the latest and most scientific version of an esoteric knowledge, of which a few highly enlightened scholars and teachers in all ages have been the devoted custodians.

This is a short and very incomplete picture of the bodies as Theosophy knows them. In a later talk of this series I will tell you where you may obtain additional information both on this subject and on the many others with which Theosophy deals.

## THOUGHT POWER

This talk has to do with a subject in which almost everyone is interested and on which Theosophy has some very special information to give, based on super-physical research.

To the average person who has never studied the matter at all, Thought is some sort of action that goes on in the brain. They feel that it begins there and ends there, and cannot possibly influence other people unless it is communicated to them through speech or writing. The idea that thought could actually affect them by direct action without a word being spoken or written might seem fantastic. And that it might also, without any physical interposition, mold circumstances, would perhaps appear to many persons to be an idea so preposterous as not even to call for serious consideration.

However, although this reaction might be that of the majority of people, there is a very large minority whose entire religious philosophy is built on what they term "Right Thinking". An even larger minority believe that prayers are answered. And to the Theosophist believing prayer and believing thought are one and the same, and bring results by the same technique. Also, the Theosophist possesses the great advantage of knowing exactly what this technique is. His knowledge comes from those clairvoyant explorations of the subtler modes of matter to which I referred in an earlier talk.

The information thus obtained is of the most fascinating interest and permits the use of creative thought power with the most complete understanding of what one is doing. Instead of employing these agencies (unseen on the physical but visible on the higher planes) blindly, he comprehends perfectly just what is occurring in the thought and desire world where his effort is put forth.

First it should be said that a weak thought, an unbelieving thought, a desire that is merely a hope or a faint wish, accomplishes nothing on the higher planes. It sets up a feeble quiver in the subtle material and then expires. If one is to gain by thought power, he must will, not wish for, his desire. But that is only a small part of it. As with all these esoteric things when not properly understood, there is

too much oversimplification. But nature never oversimplifies. Her principles may be very simple, but their ramifications and applications are invariably complex, calling for deep study before they can be used. Regardless of what other systems may teach, students of Theosophy know that willing for something is not enough. Other steps are needed. There must be a belief amounting to absolute conviction that the method pursued is effective. There must also be what is called "visualization", which means a clear picture in the mind of what is wanted. A mere vague, fuzzy notion is not sufficient. The visualization must be clean-cut.

There must be complete disregard of existing circumstances which may seem to shout to high heaven that the thing to be "demonstrated", as it is called, is impossible of attainment. There must also be entire indifference to the skepticism, the sneers or jeers of the disparagers and knockers. It is wise, in fact almost essential, to keep silent regarding one's own creative thought, unless assured that the other person is fully sympathetic and of the same mind.

All of these directions are given in language more or less clear -- and sometimes anything but clear -- by the schools of thought which teach the use of the mind to obtain the desires of the heart. But there is one thing more that Theosophy stresses and which some of these other philosophies and religions do not: there must be watchful waiting for the opportunities which this creative thought properly sent out is certain to bring, and instant and intelligent seizing of such opportunities when they arise. Many a promising demonstration has been wrecked, or died aborning, because the would-be demonstrator failed in this important regard. When the "lucky break", as the world would term it though there is no luck about it -- when that break arises as it was bound to arise if the correct technique was followed, he stands goggling at his amazing opportunity -- and that is all. He just does not follow it up and all his earlier work has gone for nothing.

And this is as it should be. We are living in a physical world and if achievement depended only on thought, as it does on the higher planes, there would be no reason for human earth lives at all. Physical effort must not be slighted or the energy expended in the preliminary activities is wasted. And after the opportunity brought into life is



translated into action, the thought, the visualization, the conviction, and the ignoring of seeming limitation must still be maintained. Right thought plus right action is invincible. Either one without the other will fall short.

While the effectiveness of this technique is enormously enhanced when the one who employs it knows exactly what he is doing, it is used unconsciously in every undertaking that is permanently successful. Those who are fortunate in their undertakings are those who are confident of success, who visualize it, will it, never allow doubt to obtain lodgment, and at the same time do everything needed in a material way to bring it about.

Clairvoyant research shows that this type of thought actually gives birth in subtle material to a temporarily living entity endowed with one all-consuming desire -- to bring about on the physical plane the desire of the one who created it. With no thought or care for anything else, the entity, termed an elemental, sets up a vibration in the super-physical world to which it belongs, which is capable of reproducing a counterpart of the original desire-thought wherever a mind exists that can in any way contribute to its realization. It is, in a broad sense, a type of operation similar to broadcasting or televising. The "wave length" must be the same in the receiving as in the sending instrument.

There is, of course, a great deal more to this absorbing phase of Theosophy, of which only the barest details can be given here. It is very fully set forth in the manual MIND MAGIC (the Mechanics of Creative Thought) by the present speaker. It may be obtained by sending fifty cents to The Foundation for Radio Theosophy, Ojai, California.

Creative thought is a subject of utmost significance. And its use for the helping of people or the forwarding of the better things in civilization is the rich opportunity and responsibility of each one of us. "Right thought, right speech, right action" forms part of every moral and religious teaching. And right thought initiates the other two.

Thoughts are not only things, but they come in assorted colors, each color signifying a different type of feeling associated with the thought. They come in varying shapes also, and their vibrations reproduce themselves in the aura of the

one thought of. The classical work, THOUGHT FORMS, written by Besant and Leadbeater, deals with this phase and is intensely interesting and instructive. You may write to THE THEOSOPHICAL PRESS, Wheaton, Illinois, for the present price of this book if it appeals to you.

This is a vast field of which I have barely touched the surface. The first-hand knowledge of it which Theosophy can impart is one of its greatest services to mankind.

## ANIMAL EVOLUTION.

A question often asked and seldom answered is, "Do animals have souls -- do they live in a hereafter?" Those who have lavished affection for years on a cat, a dog, or some other animal sometimes experience the utmost anguish when their pet dies. Conventional beliefs offer them no consolation. Animals do not have souls, they declare, and there is no chance of meeting them in the "beyond" no matter how much they were loved during life. And since it is a fact that a cat, a dog, even a parrot or canary may have meant as much to some lonely person as a close friend or relative has to someone else, this can be a heartbreaking pronouncement to the owner whose pet has died.

But Theosophy denies this cold-blooded assertion. God's life is in the beast and bird and fish and even the insect; and God's life cannot die. A great deal of time and effort has been spent by highly trained theosophical clairvoyants in investigating the after-death and before-birth conditions obtaining in the animal kingdom. What they report is of the most remarkable nature. It is not what one would expect, not what anyone would think of inventing. But when it is thought over, it is seen to be just the sort of logical way in which a stupendous intelligence would work.

Animals do not have individual souls as human beings do. An animal's "higher self", if the term may be used, is not an Ego but is what Theosophy calls a Group Soul. This Group Soul is a spiritual entity, but at a far lower level of evolution than a human Ego. It ensouls a large number, a medium number, or a small number of animals and other sub-human creatures, the number becoming smaller as the species progresses in evolution. In the case of a highly intelligent animal such as a trained horse or dog performing in a theater or helping on the battlefield, the Group Soul may have subdivided so minutely that it is ensouling only two or three, perhaps only one such animal.

On the other hand hundreds of pariah dogs such as are found in some Asian cities, and hundreds of thousands of mosquitos, moths, houseflies, and the like may be the physical product of one Group Soul of the species. The Group Soul stands in somewhat the same relation to the animal as the Ego does to the human being. It is the storehouse of the animal ex-



periences and instincts. Each creature attached to a Group Soul contributes its mite of experience and it is, so to say, distributed throughout the Group Soul and becomes the property of the whole. The personality of the creature itself is eventually absorbed into the consciousness of the Group Soul of which it is a part, just as the personality of the human being is ultimately absorbed into its true self - the Ego.

But before this absorption takes place, the animal - which is the term we will use to cover all these creatures, whether beast, bird, or insect - has a short astral life proportioned to the length of its life and the variety of its experiences while in physical existence. And while the owner of a pet will not find it on the astral plane unless he dies soon after the animal, it most certainly will be with him when he reaches the heaven world, if he longs for it there.

The principle is the same as that described in our previous discussion of the heaven-world in this series. But it is the Group Soul of the beloved pet that pours its nature into the thought-form of its past personality, instead of an individual Ego. Be assured that if you love an animal very much you will find it with you -- itself in person, a personification arranged by its own Group Soul -- when you reach the heaven world. The little astral life of the animal may not mean much, lasting as it does only a few months or years, though even then, if its master or mistress died during the animal's astral cycle, it would be with them until its departure from the astral plane to the plane of the Group Soul, which is the lower mental.

C. W. Leadbeater, the great super-physical research worker, stated that even such a lowly creature as a water beetle has a few seconds of astral life before its minute personality relapses into the consciousness of its Group Soul. He said that if one stepped on the insect, killing it as it ran, the astral form could be observed momentarily scurrying on its way until it finally disappeared in a higher dimension.

All of which may seem singular and bizarre to one hearing it for the first time, but which will stand minute analysis as to its logic and probability and in fact its necessity.

For the Ancient Wisdom, which is Theosophy, has a different

view of the place of the animal kingdom in the natural order than is accorded it either by religion or by material science. The animals do not exist solely for the benefit of man -- to furnish him with food, clothing, transportation, vaccines or gadgets made from parts of their anatomy. They have a destiny of their own to fulfill, as important in its way as is our destiny in its way. They are an essential link in the chain of evolution, a stage through which consciousness must pass before it becomes human.

All of us came up that way. None of us was privileged to by-pass the animal kingdom, though it has been millions of years, perhaps billions, since we existed in that lowly condition. And even before that, the rudimentary consciousness which has now reached the high estate of a human being, functioned dreamily in the vegetable kingdom which does have a consciousness, as scientists admit.

And even that was not the beginning, for minerals have life in them, though the consciousness which permeates it is somnolent.

Theosophy is nothing if not logical and consistent all the way through. It will not hearken to any illogical or inconsistent theory which would allow survival only to the consciousness that is in man, and deny it to the consciousness that is in the lesser kingdoms.

The Eastern peoples for thousands of years have known these things and taught them, carefully hiding them from the skeptical west until the founders of The Theosophical Society gained their confidence some seventy five years ago, and with it this prized esoteric knowledge. The East has a significant saying which beautifully expresses this age-long journey of consciousness through all the kingdoms:

"I slept in the mineral  
I dreamed in the vegetable  
I stirred in the animal  
I awoke in man."

Consciousness cannot be said to incarnate or reincarnate in any of these but in man. There are words, technical but very expressive, to indicate the condition analogous to incarnation in the lower kingdoms. In the animal it is termed "inzoonation" (from the Greek zoon, an animal); in the vege-

table it is "inherbation"; in the metal "inmetalization". But by whatever term, it is consciousness obtaining its schooling in either the lower or the higher grades.

Theosophy denies to man's body an animal ancestry. Indeed the reverse is the case, though that phase is too advanced a subject for inclusion in this series. But Theosophy insists that man's consciousness does have an animal base due to the fact that part of it -- note that, only part of it -- came up that way.

Man has within him, however, something which no animal possesses. If it did, it would no longer be an animal. Man possesses a spark of Divine Reason which entered into his consciousness at the moment he transcended his animal evolution and became human.

What happens when he surmounts the human stage and becomes something greater, we shall see in the next lecture.



## THE WAY OF LIBERATION

When once Reincarnation is accepted as a fact, the logical question follows: what is the ultimate aim of all these successive lives? If we ordinarily improve life by life, gain experience after experience until we become competent in all fields, acquire qualities and eliminate defects to the point of absolute perfection — what then? Surely at that stage satiety of earth lives must have been reached. Nature would not continue an aimless policy of sending us back here with no further purpose in view.

In the myriad works of nature which can be observed, she has never been known to do anything without purpose. It is therefore reasonable to conclude that she must have had, from the beginning, some very definite purpose in taking the eons of time and the stupendous amount of effort required to bring man to perfection — which means not only perfection of character but also perfection of powers and knowledge, and perfection of understanding.

We may ask ourselves, where could such a being be of use in the Cosmic Scheme — a "man beyond mankind", as he has been termed. Surely his genius, his wisdom, his mighty powers, will not be allowed to go to waste, now that he has acquired them, by assigning him to inactive duty in an unrealistic where no one does anything but sing praises and wave scepters.

Whoever invented that scheme as the reward for only one good life was certainly lacking in imagination. Nature, on the other hand, shows wondrous imagination in everything she does. And to stow him away permanently in such a place, even though in a state of utmost happiness, after taking such pains to perfect him, would be the very essence of futility. Intuition and reason alike, aside from what trained clairvoyance has been able to discover, provide a vastly superior destiny for him.

It is true that those hearing of it for the first time, may gasp in amazed incredulity at the breathtaking vista it affords. But not everyone reacts in that way. To some it is as acceptable as the fact of reincarnation itself — is indeed its corollary. And, as with all the truths which Theosophy presents, one may ask oneself "If this is not true what can be true? What alternative exists that seems more

reasonable, more probable? Theosophy, unlike the religions, urges that this mental challenge be made -- always. And if the reason - not someone else's but your own - can offer no substitute, or only some impoverished notion devoid of likelihood, grandeur or dignity, then the theosophic pronouncement may, don't you think, be accepted at least provisionally. But this is for the individual to decide. There is no penalty here or hereafter for rejecting such truth, except the lack of understanding which makes life so much harder to live.

What then lies in the glorious future, far-off though it be, when each of us shall have reached what the Theosophist terms Liberation? This means liberation from the well-nigh endless round of births and deaths which, from the spiritual viewpoint, are a limitation, a chain of suffering, and from which release is above all else to be desired and sought after.

Earth life in many of its phases can be very sweet. In many others it is saturated with pain and woe. In the Orient where the latter so heavily outweighs the former, the longing for a surcease from physical existence is widespread. In the Occident where life, for all its cares, has much to recommend it, the ties of earth pull strongly against the yearning after a spiritual state. And yet there are many even in the West who adopt the self-sacrificing career of monk or nun in one of the strict orders where no thought of the physical self can enter in. Similarly in the East there are the ambitious and the worldly who have put away the spiritual philosophy of their own people to follow after the material goods of the Occident.

Theosophy explains that the choice in this as in all spiritual matters is the individual's own. The student of Theosophy knows well what awaits him "at the end of days", meaning his reincarnational "days", lives, here. The choice he makes is with open eyes.

It probably depends largely on his soul age. By that is meant the number of times he has reincarnated, and the extent to which he has acquired in those lives the material satisfactions which all must experience to the full, before they can renounce them. Alluring as Liberation may be to those who have, over the ages, drained physical existence

to the dregs, it may hold no such attraction for the "younger soul" still held in the thralldom of sense and of desire for physical achievement.

And this is as it should be. One finds no fault with a child of six because he does not act like a youth of sixteen. Nor does one expect the latter to behave like a man of twenty six; nor thirty to show the mature judgment of sixty. Soul age is, in this respect and on a greater scale, no whit different than body age.

There are those in the theosophical movement whose central thought and highest goal is to reach this Liberation, and who order their lives so that the goal may be attained in the fewest number of successive lives possible to them. There are others who, recognizing fully the existence of the goal, prefer to approach it by easier stages. They are not yet ready to throw aside all worldly ambitions, though eager to add to their spiritual store. No blame nor slightest criticism attaches to them. There are still others who regard Liberation as only an academic idea not seriously to be sought after for many lives to come. And no one has the right to criticize them.

And when Liberation is reached? What then? I have purposely left this to the concluding part of my talk since the answer is so stupendous, breath-taking, thought provoking. Theosophy in common with all of the genuine occult philosophies, and in common with the esoteric side of all religions, declares that Liberation means that man has progressed to divinity, to a point where he himself has become a force of nature. He is ready to be superintendent in some department of the Cosmic Order, of some of nature's operations. He will be used where he will be of greatest value according to the peculiar talents and powers which his incarnations have provided him. Too, he will be "promoted", if such a word is permissible in relation to so lofty a station, since, in these high tasks he continues to develop greater and greater potentialities.

There are no limits. There are Adepts and Super-Adepts and Higher Beings, compared with whom even an Adept is as a child. There are "Masters" who return voluntarily to incarnation in order to help the world. There are Christs and Buddhas who are the Masters of the Masters. There are Manus, as they



are termed, who superintend human evolution and themselves incarnate to set the keynote for new races. There are Planetary Logoi, each a representative of the Supreme, on each planet; and there are still greater Logoi who govern solar systems such as our own. And beyond even those, there are "Gods", many, but all drawing their life from the One Eternal Source of which we, like them, are an infinitesimal part.

Progress never ceases. God Himself in a sense evolves through the actions of His myriad creatures who, in essence, are Himself. It is the mightiest of concepts to which the feeble words I employ, or which the greatest speaker or writer can employ, is able to do no remote semblance of justice.

But puny as are the words in which it is couched, it is yet the grandest concept of what is in store for all mankind that can enter into the mind of man. As the Apostle truly declared, "Eye hath not seen, nor ear hath heard, nor hath it entered into the heart of man to conceive what God hath prepared for those that love Him."

## THE TEACHING REVIEWED

Since this is the last of this particular series of twelve talks presenting Theosophy, it seems in order that we survey the teaching as a whole and try to determine how its application to everyday life is helpful to living.

Unless Theosophy is practical, unless it gives what so many yearn for and never find - UNDERSTANDING of what life is all about - unless it aids us to solve our problems, meet our difficulties, bear our troubles manfully, and discriminate between what is important and what is not, it has no special claim to anyone's acceptance.

There are hundreds of systems that purport to explain life and do, perhaps, explain it in part, small segments of it here and there. But Theosophy is the only system I know of that explains all phases of life and of death, of the reason for man's existence here and for the existence of the animals and other sub-human kingdoms: explains, too, the method by which this wide sweep of knowledge is obtained. For it is not based wholly on the statements of clairvoyants ancient or modern, nor on revelations made by Adepts, nor on pronouncements veiled or open in scripture, though all of these contribute their quota. There is in addition a check to these asserted facts, a physical check which anyone with eyes to see can apply.

Nature has furnished confirming evidence in physical life of the realities of the higher worlds. Analogies abound on all sides. A great philosopher of long ago gave utterance to a profound truth when he said, "As above, so below". All that goes on here is only a poor reflection of the conditions existing on these invisible planes about which we have been telling -- invisible to us, but not to those who live there.

Reincarnation is apparent in a million natural episodes. The trees seemingly die in winter, to be reborn year after year in spring. True, there is still life in the trunk but this in itself completes the analogy, for only the body, the outer vesture, dies. The trunk, the soul, lives on and puts forth a new personality, cycle by cycle, as the tree puts forth new leaves. Many animals fall into a state of hibernation almost deathlike during the cold months but awaken refreshed

with the coming of the warm season. And we ourselves "reincarnate" several times while still in physical existence. Every cell of our body changes in the course of seven years, so that a person of seventy has had ten separate and distinct bodies during his lifetime.

And karma, cause and effect, action and reaction, inevitable consequence, call it what you will karma is borne out not only by its obvious correspondence in material things but by what we can understandingly observe by reading history or by watching history as it is made in these eventful times, as we live through it. We saw what happened to Hitler and his monstrous brood, to strutting Mussolini, and the brutal military dictators of the Japanese. We can see in our own lives how some guiding principle of good cares for us and directs us in countless ways so that, often in spite of ourselves, we are led through a morass of obstruction and harassments onto the firm ground of achievement and security.

And if it be pointed out that not always is this the case -- that some, apparently worthy, break bread with privation and sorrow all the days of their life, we may be assured that the law has not broken down. "Weeping may endure for a night, but joy cometh in the morning" says an ancient scripture. And though some incarnations, for our own education and progress, may be likened to the night there will be others in which the sun will shine. Indeed we may make it shine in this one, hard though our lot may be, if we understand. The most terrible part of seemingly undeserved affliction is not to understand. Theosophy, and I think I may say Theosophy alone, gives this understanding.

To the non-theosophist death has the ring of awful finality. It seems the end of everything. And this is too often the case even when lip service is paid to immortality or to some generalized belief that purports to assure the grief-stricken that the one who has died lives on, either in happiness or in temporary or permanent misery. It is all too vague, too obviously a pious hope in no way based on knowledge. And if only misery is promised for one who has fallen away from the religion of his youth, his survivors, should they really accept so dreadful a pronouncement, must be more heartsick than if the infidels are right and there is nothing after death but annihilation. That too is a horrible belief, but not so ghastly as to live forever in torment.



Theosophy brushes aside such extravagance as infantile. Finite causes, as in one short life, cannot give rise to infinite effects, whether good or bad. Consciousness did not awake for one infinitesimal moment in eternity to sleep unknowing forever afterward. The materialist who denies alike God, survival, intelligent purpose in nature, and any sort of direction behind the natural order, makes thereby a god of matter from, in, and by which all things, even mind, are made. He concedes that matter is eternal because he has to. There is no way out of that dilemma because there is no way of accounting for matter's existence if it is not always here in some sort of form.

And here is another powerful analogy for the Theosophist. For if it is a scientific concept that matter is eternal, what then is unscientific in insisting that intelligence, so greatly superior to matter and the employer of matter for its own purposes, is also eternal?

How can matter which, if the materialists are right began as something akin to an inert gas, have evolved thinking beings who have harnessed the matter from which, supposedly, they are sprung, and made it the servant of their purposes? Whence came that intelligence unless, like matter, it always existed as a massive principle capable of being differentiated into individual thinkers, and needing matter to organize into instruments through which it might express itself?

The Theosophist knows well that where happiness and self-fulfillment are concerned there is no percentage in believing impossibilities, no matter with what assumed authority they may be asserted. When illness, or bereavement, losses, and at last death strike the believer, he will find cold comfort in such beliefs, be they those of hard materialism or the strange and illogical ideas of some of the old-time theologians.

In Theosophy is to be found logic, probability, harmony with nature's observable workings, and plan and purpose for each, from archangel to the lowliest amoeba. None perishes. None can perish. Consciousness was never born nor can it die. When we lose consciousness on this plane, as in sleep, we find it elsewhere on the astral plane, though in our physical brain we probably will not recall its experiences. When we lose consciousness at death, it is instantly transferred

to a higher level and later to one higher yet, to be reborn once more, at long last, in another physical form, one of the many it has functioned through and one of the many more it will dwell in on its way to the supreme heights.

In this brief series of talks I have been able to give you only the broad sketch of the mighty and orderly Wisdom called Theosophy. But other series will follow and be available in booklet form like this.

It may come as a surprise to learn that there is an enormous literature devoted to every phase of theosophical teaching, including many phases I have not touched on. Also there are monthly journals on Theosophy available by subscription, such as THE THEOSOPHIST, the international organ of the Society published in India, \$4.50 per year, and ANCIENT WISDOM, edited by the present speaker, \$2.00 per year. Either or both of these may be ordered by addressing "Theosophy" in care of this station, or The Foundation for Radio Theosophy.

The fountainhead of Theosophy in the West is twofold: first a titanic work published in 1887 entitled THE SECRET DOCTRINE; and second a compilation of letters received by pioneers in the Movement from great Adepts who were prevailed upon to give instructions by this means in the basic principles of what we now call Theosophy. This compilation is entitled THE MAHATMA LETTERS or, in abridged form, EARLY LETTERS OF THE MASTERS. Copies of these may be in your public library. However, I recommend simpler theosophic fare to begin with. There are other books, hundreds of them, by later writers which will repay close study. I suggest that you consult your local Theosophical Society and its library, or write to The Theosophical Society in America, at Wheaton, Illinois. Either of these will gladly outline a course of reading for you should you request it.

This closes my individual introduction to a system of thought of knowledge, of wisdom, which I confess has made over my own life as it has made over the lives of thousands of others who could understandingly accept it. But the program of Theosophy will continue on this radio hour for the coming months. Listen for it regularly. It is something very precious that is offered you - the gift of spiritual understanding. Perhaps it has come your way at this particular time for some outstanding reason.

## "DO WE LIVE HEREAFTER?"

In the whole of our human experience we do not meet with a more vital question than this: if a man dies does he live again? About that question are grouped the fondest hopes and yet the darkest fears of the human race. Do we live hereafter? Do we meet once more those we have loved and lost? Or do we, through the doorway of the tomb, pass to the dreamless sleep of eternal night? Do we go to extinction in the silence of the grave, or do we but step beyond this physical world to be welcomed by the eager hand of our waiting friends?

To that momentous question the science of our era gives no direct reply. It neither affirms nor denies the hypothesis of immortality. But it does furnish us certain definite facts upon the subject; and the only logical conclusion to be drawn from those facts is that we do survive bodily death.

The individual consciousness is not dependent upon the physical body; but in that change called death we enter upon another phase of existence which is as real and vivid as this life in the material world.

Among the famous scientists who have investigated the phenomena which indicate that we live after death is Sir William Crookes, who was a pioneer in Psychic Research. He proved the existence of psychic force by levitation. He proved next that the force is directed by intelligence. Using his inverted pencil and the table as an improvised telegraph key, he tapped out questions in the Morse code and received replies in that code in raps on the table, the walls, the ceiling, or on any piece of furniture he suggested. The taps were made loud or faint to comply with his suggestion. All his experiments were made in his own home and before a small group of scientific and literary friends.

He went exhaustively into the subject of materialization and was remarkably successful. On one occasion, with seven witnesses present and with five photographic cameras in position forty four negatives were made. Crookes was photographed beside the medium and beside a materialized form. Weights and measurements were carefully recorded. It was found that the materialized lady was  $4\frac{1}{2}$  inches taller than the medium, that she was a blond and the medium a brunette, that one wore



earrings and the other did not, and that there were many other striking personal differences. All this occurred in the locked library of the scientist and he carried the key. The Crookes experiments, extending over a period of four years, were published at the time in the quarterly Journal of Science over the signature of Sir William Crookes.

There are other methods than those of physical science that may be used in exploring the invisible regions. Clairvoyance is one of them. It has sometimes been called X-ray vision. The X-ray enables the surgeon to examine any parts of the human bone structure as definitely as though no flesh intervened. A person who is a scientifically trained clairvoyant can just as definitely explore the invisible world that surrounds us, the superphysical world to which we pass when the physical body dies. From the work of such scientifically trained clairvoyants much has been learned about death and what follows it.

Theosophy makes a careful study of such subjects. The possession of psychic faculties in some degree is becoming so common that we who desire evidence can find it in abundance. Psychic faculties are more common among children than among adults, and from that source comes most interesting evidence. In many parts of the country there have been instances of children up to the age of six years who have playmates that are invisible to physical sight but just as real to the psychic sight of the child as are members of the family. I know such a family. The father tells me that his five-year-old daughter has three such invisible associates, one of whom she calls Nina; and as evidence of the genuineness of the phenomenon offers the following incident.

The little girl, who is afflicted with a very hot temper, was playing skip-the-rope with other girls of her age. Accidentally the rope struck his daughter in the face. The mother, who was watching but too far away to be of assistance, saw her little daughter rush at the offender with hand raised to strike. But halfway there she suddenly stopped, put her hands behind her, turned, and ran swiftly homeward. When she arrived her mother inquired the reason of such unusual conduct. Never before had she known her belligerent little girl to begin a fight she did not finish. The child said in explanation, "I came home because Nina was there and when I was going to hit that girl Nina said 'Don't you do that. Put

your hands behind you and run home'. And I did." The usual explanation by the incredulous is that the invisible person is merely imaginary; but here is a case in which a child too young to understand such matters receives moral instruction from the invisible person and acts upon it.

Another case which hallucination cannot possibly explain is that of Socrates. From his thirtieth year until his death he was constantly in touch with those who had passed on to superphysical life. Xenophon, the great historian, records that fact, and Plato speaks of it.

The sum total of the knowledge that we have gained through the combined work of the material scientists and the occult scientists shows that the death of the physical body does not mean either the annihilation of consciousness, or any radical change in consciousness. Death is, in fact, merely a release of consciousness from its confinement in a physical form, as a songbird is released from the cage to the joyous freedom of a wider world where woods and stream and field and sky give new impulse to his innate characteristics. The theological conception of our future is as consoling as it is scientific.

Instead of the fear of death, it gives us knowledge of continued life. Instead of doubt and despair, it gives us confidence and joy, for it guarantees the companionship once more of those we have known and loved but have not permanently lost. The world invisible is merely that part of the universe which is beyond the reach of normal, material consciousness. It is what lies beyond the few means of awareness which evolution has thus far developed in the human being. It is not fantastic: it is but a continuation of the visible, governed as immutably by law as is this world of the physical senses, and is as much a part of nature and the natural as the hills, the valleys, and the sea.

It is not the thoughtless and the foolish who believe in the existence of the world unseen. It is those who think and investigate. It is many of the philosophers, the poets, the scientists. It is the flower of all the ancient civilizations the earth has produced. It is the giant intellects of modern times. It is Shakespeare, whose intuitive knowledge of human nature transcends our understanding. It is Emerson whose great mind grasped occult truths and gave us a new

world of spiritual splendor. It is Crookes, that magician of the laboratory, too fearless to be stopped by ridicule, who led the vanguard in psychic research.

These are they with whom Theosophists must be classed, searchers for the truth, explorers of the world unseen. The more we investigate, the more luminous becomes the truth, the more definite becomes our knowledge.

Hope becomes a certainty. Faith is justified by fact. We see that death is not the end; it is not the severing of ties forever, but the clasping of hands long gone before, and death does not mean the triumph of the grave and the night of oblivion, but only the rosy dawn of an endless day.

There is perhaps nothing in all the world more important than to know that man is immortal, that he does not run his course in one brief life and that death does not end his career, that life here and hereafter is one continuous whole, that the friendship made here grows stronger still in that world unseen — that all the so-called dead still live and love and wait to greet once more those they have left behind.



## WHAT THEOSOPHY IS

Condensed from publicity leaflet of same title by L.W.Rogers  
The Theosophical Press, Wheaton, Illinois.

Theosophy in its ethical aspect is a universal brotherhood, declaring that all life is one. In its scientific aspect it embraces both physical and occult science, and takes into account the facts, the principles, and the laws of the invisible world as well as those of the visible.

In dealing with the subject of man's relationship to the universe, it considers the whole problem instead of that part of it known only to the physical senses; it gives scientific attention to the spiritual side of the human being as to the material.

From the religious view, Theosophy holds that the various great religions are from the same source; that these great religions, coming at different times to different peoples, have been exactly adapted to the stage of evolution and the moral requirements of the people to whom they were given. Theosophy is in perfect harmony with these great religious principles which teach the relationship of men to each other and to God.

Theosophy is in harmony both with religion and with science, and it shows that when rightly understood there can be no antagonism between science and religion because they are dealing with two parts of one whole. Science has given attention to material things. Theology has given attention to spiritual things. Theosophy gives attention to both, taking the position that in no other way can we learn the facts about the destiny of the race, and understand the process of the soul's evolution.

There are certain facts in the teachings of Theosophy which are of supreme importance because they vitally affect the welfare of every human being. One of these great truths is the unity of all life; the truth that each of us is separated from others only by the matter through which his consciousness functions, while at the center of being we are one, somewhat as fingers are separated by the matter of a glove, but at their center, the hand, are one. In this conception of life we have the basis of universal brotherhood; not a theo-

retical brotherhood but a literal one in which all human beings are so actually united that when one does an injury to another it must in time react on him as certainly as an injury of one hand by another causes pain in the consciousness controlling both.

Another great truth - the continuity of consciousness - is seen from a viewpoint different from that commonly held. The theosophical view is that there is really no death at all, but only changing states of consciousness; that the Self is eternally existent. In this truth is the basis of immortality, the achievement of immortality being the emancipation of the consciousness from the blinding of matter, so that its own true nature is seen and understood.

Another conception which differs radically from the commonly accepted idea relates to the process of creation. The popular conception is that God created the world and mankind as a mechanic creates a complicated machine -- a thing apart from himself. On this great central problem of life Theosophy teaches that creation is the act of God but that His process of creation is an evolutionary one; that the life of the Supreme Being, permeating every atom of His universe, is itself evolving into higher and higher powers of consciousness through gradually increasing complexities of form.

Another point where Theosophy and theology are in agreement about the fact but differ about how the fact came to be, is the existence of what in Christianity are called angels and archangels; that is, great spiritual intelligences existing in the universe but not having bodies of physical matter like our own. Theosophy, instead of holding the idea that such great spiritual intelligences are also sudden creations of God, regards them, as all other individualized life is regarded, as the natural products of the evolution of the cosmic life, and as being also in the process of evolution.

Within recent years the progress of science has revolutionized ideas about matter and shown the perfect reasonableness of the theosophical teachings of an invisible world which occupies the same space as the visible world; not a heaven and a hell far away from the earth, but all three here, yet completely separated from each other. As a comparison, the space in a bowl can be occupied by a sponge and by water that fills it, because the water interpenetrates the sponge. In

the same way the invisible world exists within, throughout, and around the visible world, for its matter is so much more subtle that it is as unaffected by visible matter as water is unaffected by a sieve it flows through.

Heaven and hell are states of consciousness arising from a man's course of life. Punishment for wrong-doing does not come because of the wrath of God but as a natural effect of the forces man himself generates. A cruel or gross life naturally has back of it cruel and gross thought and desires. These thoughts and desires have their corresponding effects in matter. They register themselves even in the visible physical matter so that we instantly know a noble face from a depraved one. But their effect in the subtle invisible matter is enormously greater. By every thought and emotion man modifies the matter that constitutes his invisible body, a body of matter which, although we do not see it except by clairvoyant sight, surrounds and interpenetrates his physical body from birth to death.

If his invisible body comes to be composed chiefly of gross invisible matter it limits his consciousness, for a time after physical death, to the gross part of the invisible world. He has earned his own discomfort, his own hell-consciousness, and suffers accordingly. But in the degree that his life has been pure and kind, he has modified his invisible body by attracting into it the finer grades of invisible matter, and the result is a correspondingly pleasant state of consciousness after bodily death. There are as many grades of heaven and hell as there are degrees of right and wrong. And all of them are temporary.

Theosophy holds that there is evolution of both mind and matter, life and form. What, then, is the process of that evolution? What is the soul and how does it evolve?

The soul is the germ of divine life imprisoned in matter, an individualized portion of the universal consciousness. Consciousness is involved in matter and is evolving through its association with matter. Inseparable companions, they are but two aspects of one thing, of one reality.

At the stage which the human race has now reached, roughly the halfway point in the whole evolutionary journey, the individual consciousness is functioning part of the time in



visible matter and part of the time in invisible matter. When a human being comes to that change which we call death, the consciousness leaves this visible body and enters the invisible world, continuing life in a body composed of the matter of that world. Later, the consciousness parts with this invisible body and, in due course of time, transfers its activities once more to the visible physical world, appearing again in an infant physical body which shall serve its needs until the next physical death.

In this alternation from the visible to the invisible, from the outer to the inner, from the objective to the subjective the soul finds its possibilities of evolution. The method by which it grows is the acquirement of experience in physical life and the working up, in the invisible world, of this experience into faculties and powers during the subjective life. It is somewhat analogous to the process by which a child grows, taking food at one hour of the day and assimilating it during the following hours, after which food is again required for further growth.

This succession of returns to the physical life is the soul's reincarnation. Souls are like children in nature's school. Millions are in the kindergarten, other millions are in the grades, some hundreds have advanced to the universities, while a few have finished their education and are voluntarily lingering here to act as teachers of the rest. These latter beings Theosophy knows as Masters of Wisdom.

While the soul is thus evolving through the process of reincarnation, it is of course subject to the natural laws of life and matter. By knowing these laws through theosophical study a man is enabled to work with nature in hastening his own evolution. He may thus accomplish in a few incarnations what would otherwise require many thousands of years.

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